2: Schaden--84 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/72 cont./

829 couple lived for three or four years in São Vicente, solely in
87 order that their son could keep company with the scholastic
179 group there. In order to earn his livelihood, the boy then sold bows and arrows in Guarujá and other places sought by bathers or tourists. Since, however, school is not an institution integrated into the tribal culture, the desire for civilization is not always concreted in regular attendance at the establishment of learning, even when there is a possibility for it. The official in charge of the Pôsto Indígena Curt Nimuendajú at Araribá complained about the Guaraní who sent the children to school at the post only on those days on which clothing and food were distributed. It is to be noted in passing that similar complaints were not made [171] with reference to the Terêno of the same village: their children were diligent, and they made satisfactory progress. The cause [171] may lie in the more practical and positive orientation of the Terêno, who at that same post, by the way, attained an economic efficiency incomparably superior to that of the Guaraní.

861 The social organization of the Guaraní is based on the
[596] great-family. According to Linton (3),

3. /From p. 84 of the original source./
Linton, 1945, p. 142.

> the child who grew up in this type of family learns not to fix or focus its emotions or expectations of reward and punishment on a few or certain persons. Various adults are in a position to reward and to punish. What one does not do, another may do. -- As an
> 15 adult, too, the Guaraní has little emotional stability. He does not know romantic love, he flirts about in amorous relations and easily breaks up his marriage, leaving the child with his wife, in order to join another woman, facts that, incidentally, are aggravated with social disorganization. Similarly, he is not capable, in general, of very prolonged hatreds or a /73/ grudging attitude. Today he is quarreling with a neighbor, tomorrow he is talking and having fun with him again, or goes to ask him for a few beans or a box of matches. Some time ago the Indians of Itariri had a very ugly fight at the local station; they tore out the poles

2: Schaden--85 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/73 cont./

15 of the fence, furiously advancing against one another. A few minutes later they were all sitting together in a group, laughing, talking, and joking. The anger had dissipated like smoke.

15 It is appropriate here too to mention Linton's observation
861 that in societies in which the children are forced to obey their
121 parents vigorously, as adults they become persons not very
866 independent and always wanting an authority that will guide them, there even being extreme cases where it is necessary to educate some few individuals selected to become leaders (4).

4. /From p. 84 of the original source./
Linton, 1945, pp. 141-142.

15
[861] Among the Guaraní, whose repressive education is almost
[866] nonexistent, a strong sense of discipline and authority does not
[622] develop. Anyone may become chief, so long as he feels the
[781] necessary supernatural vocation; in general self-imposed and
[621] spontaneous practices suffice to establish the magic qualities and to obtain religious inspiration. Each family chief is or may become the chief of a band. The idea of an organized government
[64] of a state type quite clearly exists, but only in the abstract
[179] field, within the religious ritual and mythology, surely a reminiscence of the ancient organization of the Jesuit state. The
156 officials of the S.P.I. /Serviço de Proteção aos Índios/ are
157 unanimous in their complaints about the difficulty of subjecting
177 the Guaraní to the norms of the Serviço. Without being violent, --
648 on the contrary, they are whiners --, these Indians always find
[245] a way to get around the regulations. At Araribá, as we have seen, there has been an attempt to fit the Guaraní into the economic-administrative system of the post, coffee plantations already built being given to them. In a few years everything was ruined. The Guaraní does not know how to administer a
156 coffee plantation. He has no work discipline, which no one
157 taught him in his childhood. And the chief toward whom his
554 notions of authority converge is primarily a religious chief --
622 Nanderú, kind as a father, a spiritual leader who wants to take his "subjects" to the paradise of the civilizer hero. The authority that goes with the post is even considered a disagreeable burden by